



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

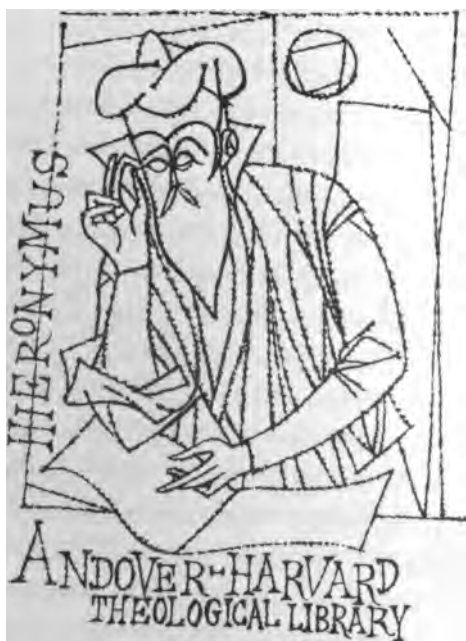
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

# A Holy Life



G. H. C. MACGREGOR, M. A.

1  
7  
7

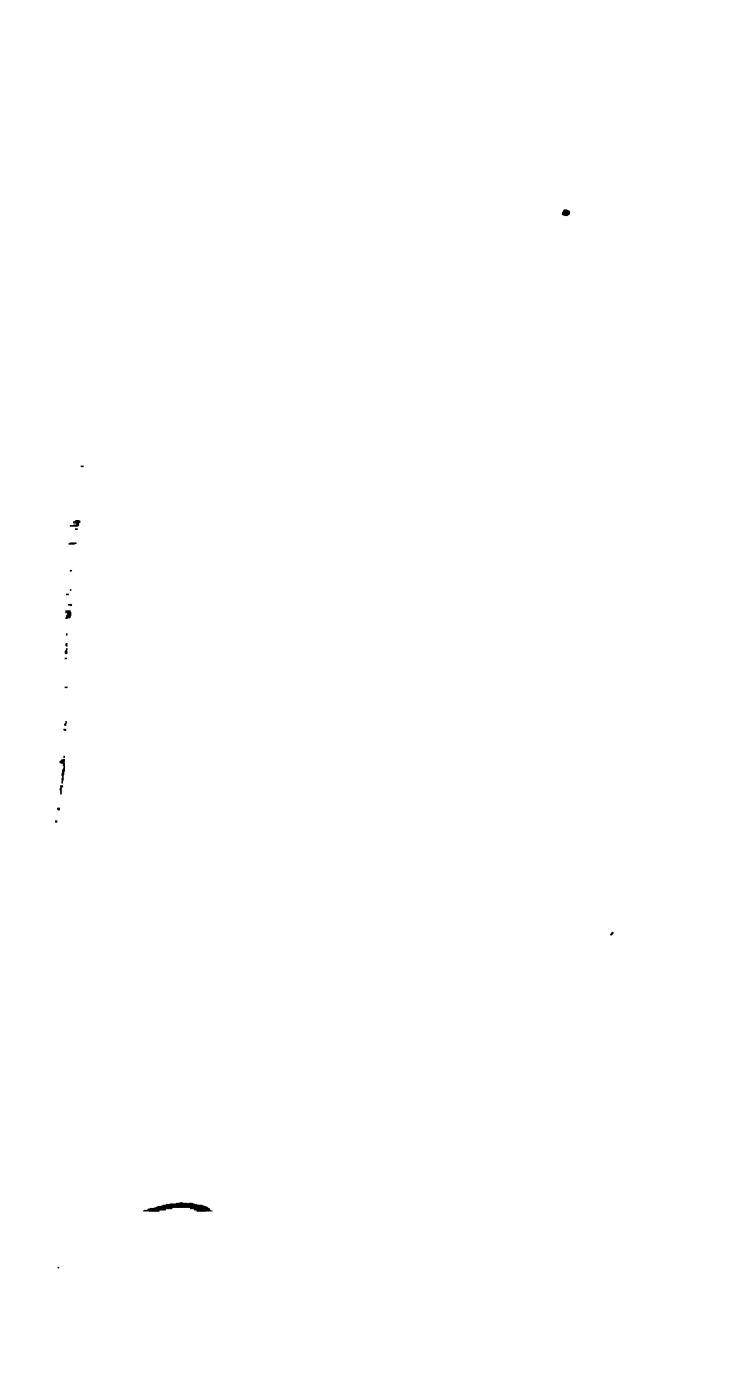


Mrs. Mullen

Easter 1899

The Lord is risen!

F. E. Sturges -



**A Holy Life  
and  
How to Live It**

## Little Books for Life's Guidance.

---

A new series of books on religious topics of the first importance.

---

Long 16mo, decorated cloth, each, 50 cents.

---

**Saved and Kept.** Counsels to Young Believers. By Rev. F. B. Meyer, B.A.

**Ways to Win.** Thoughts and Suggestions with regard to Personal Work for Christians. By Rev. Dyson Hague.

**Waiting on God.** Daily Messages for a Month. By Rev. Andrew Murray.

**Inspired Through Suffering.** By Rev. D. O. Mears, D.D.

**Life's Everydayness.** Papers for Women. By Rose Porter, author of "A Gift of Love," etc.

**When Thou Hast Shut Thy Door.** Morning and Evening Meditations for a Month. By Amos R. Wells.

**Foretokens of Immortality:** Studies "for the hour when the immortal hope burns low in the heart." By Rev. Newell Dwight Hillis.

**Yet Speaking.** Unpublished Addresses. By Rev. A. J. Gordon, D.D.

**I Believe in God the Father Almighty.** By Rev. John Henry Barrows, D.D.

**A Holy Life, and How to Live It.** By Rev. G. H. C. Macgregor, M.A.

# A Holy Life and How to Live It

By  
Rev. G. H. C. Macgregor, M.A.  
Author of "So Great Salvation"



NEW YORK    CHICAGO    TORONTO  
Fleming H. Revell Company  
*Publishers of Evangelical Literature*



Copyright, 1897, by  
FLEMING H. REVELL COMPANY

BV  
4501  
A127  
1897

THE NEW YORK TYPE-SETTING COMPANY  

---

THE CAXTON PRESS

WM  
129

## Contents

CHAP.	PAGE
I. PRESUPPOSITIONS . . . . .	7
II. THE CAUSE OF PAST FAILURE . . . . .	20
III. THE SECRET OF PURITY . . . . .	41
IV. THE SECRET OF CONTINUING . . . . .	62
V. LIFE MORE ABUNDANTLY . . . . .	87
VI. AN OVERFLOWING LIFE . . . . .	114



# A HOLY LIFE

---

## I

### PRESUPPOSITIONS

“Who shall ascend into the hill of the Lord? or who shall stand in his holy place?”—Ps. xxiv. 3.

THE object of this little book is profoundly practical. It is written for the deepening of the spiritual life of those who read it; its object is the promotion of practical holiness, and it is sent out that, by the blessing of God, it may lead many of His people to greater Christlikeness of life and greater usefulness in

## A Holy Life

service. Its subject from beginning to end is "A Holy Life, and How to Live It."

But what is a holy life? If we seek a description of it in the Word of God we shall find many. It is a life that walks with God (Gen. v. 24); it is a life that abides in Christ (John xv. 4); it is a life that walks in Christ, rooted and built up in Him (Col. ii. 6); it is a crucified life (Gal. ii. 20), and yet a risen life (Col. iii. 1); it is a hidden life (Col. iii. 3), and yet most manifest, for it is known and read of all men (2 Cor. iii. 2). It is a life lived in the love of God (Jude 21), and a life lived in the faith of the Lord Jesus Christ (Gal. ii. 20). But very especially is it a life in the Spirit, lived in the Spirit (Gal. v. 25),

## Presuppositions

walking in the Spirit (Gal. v. 16), led of the Spirit (Gal. v. 18), strengthened with all might by the Spirit (Eph. iii. 16). And so it is a life in which the prayers of the inspired apostles are answered; a life in which the believer is made perfect in every good work to do the will of God (Heb. xiii. 20); in which the believer is sanctified wholly, and his whole spirit and soul and body are preserved blameless unto the coming of the Lord Jesus (1 Thess. v. 23). And, moreover, it is a life of active service, in which we are workers together with Christ (2 Cor. vi. 1); witnesses for Him to the uttermost parts of the earth (Acts i. 8), constrained by His love to deny ourselves (Mark viii. 34) and live unto Him who died for us and rose again

## A Holy Life

(2 Cor. v. 15). This is the holy life as described in the pages of God's Word. And in this little book an endeavor is made to describe a path that leads to it.

It describes a path in which many of God's children have found unspeakable blessing; a path which thousands have found to be for them "the way of holiness" and the pathway of power. Thousands and tens of thousands are ready to confess with joy that as they have taken the steps described here, their lives have been entirely changed and they have become possessed of a love, a joy, a peace, and a strength to which previously they had been strangers. They will tell you that they entered this path crying, "The good that I would I do not: but the evil that I

## Presuppositions

would not, that I do. O wretched man that I am! who shall deliver me from the body of this death?" But as they trod it they learned to claim the promise, "Sin shall not have dominion over you," and to sing, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." They entered it sighing:

"What peaceful hours I once enjoyed!  
How sweet their memory still!  
But they have left an aching void  
The world can never fill."

But while they trod it God put a new song in their mouth, and almost ere they were aware they were singing:

"Oh, the peace that Jesus gives!  
Peace I never knew before!  
And my life has brighter grown  
Since I learned to trust Him more."



## A Holy Life

This is the path, dear reader, that I now invite you to enter and to tread with me, under the guidance and in the strength of God's most blessed Spirit. But in thus asking you to walk in the way of holiness I take for granted certain things regarding you.

1. I presuppose that you are already a believer, regenerated by the Holy Ghost, and united to the Lord Jesus by a living faith. This book is not written for the unconverted, and it can profit them little. Its object is not to preach the gospel of forgiveness. Its message is not the message of the Saviour substitute, redeeming us from the curse of the law through being made a curse for us (Gal. iii. 13). A knowledge of and a belief in that message is presupposed.

## Presuppositions

If little is said in these pages about the necessity of conversion, about Jesus Christ as our righteousness, about our justification by His blood, it is not because these foundation truths are for a moment forgotten or ignored,—all that is written here is based on these truths, and has neither meaning nor power apart from them,—it is because faith in these truths and an experimental knowledge of them are presupposed in those for whom these pages are written. There must be life in the soul before that life can be deepened; there must be union to Christ before there can be that uninterrupted communion with Him in which the essence of the life of holiness consists. I take it for granted, then, that you who read these pages are a believer.

## A Holy Life

If I am wrong please close the book, and kneeling down where you are, in simple faith accept Jesus as your Saviour and Lord.

2. I presuppose that you accept the Bible as the Word of God, and therefore as immutably and eternally true and authoritative. We are not concerned in these chapters with the attacks of infidels on the Bible. We have more important work before us. Neither are we concerned about *theories* of inspiration. But we are greatly concerned about the *fact*. For our present purpose it matters little what our ideas are of how the Bible came to be, provided we believe that, having come into being, it is the Word of God, so that when I read it I hear God speaking to me through

## Presuppositions

its pages. We may believe that the process by which the Scriptures were produced was to a large extent a natural process, provided we believe that the product is not natural, but supernatural. But this is all-important. If I am to tread the way of holiness firmly and fearlessly I need a Bible in which, as one has said, the Holy Ghost, while using men for composing and compiling, "has had His way all along in the total, and in the details too" : \* a Bible, in short, which not only contains, but is, the Word of God. I think it most important to insist on this at the outset, for I am persuaded that the want of personal holiness in so many professing Christians is due to this: that through

\* "Veni Creator," by Rev. H. C. G. Moule, p. 53.

## A Holy Life

their neglect of the Bible they are living in ignorance of the heritage of blessing their Saviour has won for them and the possibilities of holiness that lie before them, or that through secret unbelief in the Bible they are kept from claiming the fulfilment of its promises and from obeying its commands. But you and I, dear reader, accept the Bible as the Word of God. If, therefore, we find in the Bible any commands, we receive them as the words of our Lord, which are to be promptly and fully obeyed; if we find in the Bible any promises, they too are the words of a God who cannot lie, and for their fulfilment we may confidently look.

3. I presuppose that you are conscious of past failure in your Christian

## Presuppositions

life, and are dissatisfied with your present spiritual condition. To the self-satisfied I do not speak. For those who claim to be so perfect that they hesitate to pray the Lord's Prayer I have no message but that of the Apostle John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8). This book is written for those who, like Paul, have not already attained, neither are already perfect (Phil. iii. 12), but who "press toward the mark for the prize of the high calling of God in Christ Jesus." And finally—

4. I presuppose that you are tired of past failure and present defeat, and willing to be holy, cost what it may; that you are willing to renounce any-

## A Holy Life

thing God bids you renounce, to do anything God bids you do, to suffer anything God calls you to suffer, if so you may become more like the Lord Jesus.

Now, dear reader, are these conditions fulfilled in you? Are you a believer? Do you accept the Scriptures as the Word of God? Are you in earnest in seeking to be holy? I ask this again because the subject is so solemn. We are about to put ourselves into the hand of God, that He may save us from our sin. But that is too awful a thing to be done lightly. "It is a fearful thing to fall into the hands of the living God" (Heb. x. 31). In making you holy God may have to deal sorely with you, humbling you till you cry out in pain.

## Presuppositions

But if you are willing to endure this, if you are determined to be holy, then rejoice. "This is the will of God, even your sanctification" (1 Thess. iv. 3). God's commands are enablings, and He has said, "Be ye holy; for I am holy" (1 Pet. i. 16).



## II

### THE CAUSE OF PAST FAILURE

"Your iniquities have separated between you and your God."—ISA. LIX. 2.

"Examine me, O Lord, and prove me; try my reins and my heart."—PS. XXVI. 2.

IN the search after holiness in which we are engaged, our first duty is to find what has hindered us in time past and what is hindering us now. That we have been hindered we acknowledge. We are not what we ought to be; we are not what we might be. We are sorrowfully conscious that our Christian

## The Cause of Past Failure

experience hitherto has been full of disappointment. We are not as holy as we hoped we should be in the day when we closed with Christ. What has hindered our progress? That we must now discover. God's first call to the seeker after holiness is a call to self-examination. He demands that this work be done with uncompromising thoroughness. There must be no covering up of corners where forbidden things lie. There must be no excusing sin by calling it infirmity. No pride of past spiritual experience must be allowed to hinder the severity of our search. We must let God reveal to us the very worst about us, and must confess with shame and sorrow the sin He discovers. To profess to be what we are not is fatal to

## A Holy Life

holiness. Our only hope of improvement lies in our being absolutely honest with God about our present condition.

At the Old Testament Passover times, when God was coming to His people with special blessing the command went forth to the Jews, "Purge your houses of leaven. Let no leaven be found in them." This command was most jealously obeyed. The Jew knew that into the house where leaven was tolerated blessing could not come. It displeased God and kept God out. So no room was left unswept; every nook and cranny in which leaven might lodge was carefully searched, and searched with lighted candles, and all the leaven found was gathered and cast out. Even after this was done, lest any should have

## The Cause of Past Failure

escaped the search, the Jew had a formula, which was called the execration of the leaven, by which he said, as it were before God, "I have done what I can to remove the leaven; if there be any more in the house, I curse it and disown it altogether."

But what the Jew did we must do. If we wish the Lord to come into our lives in fullness of blessing we must search those lives with jealous care to discover all in them that is likely to offend Him, and we must, by His grace, cast it out. And even after this is done there must be no boasting that our lives are clean, but rather, in the consciousness that we do not know how far we have sinned, a humble, chastened waiting on Him, that He may cleanse us.

## A Holy Life

To this work of examination we now set ourselves. "Let us search, and try our ways, and turn again unto the Lord."

1. We begin with our secret life. Let us examine it. Each of us lives a life which only God knows and sees. It is a life of thoughts which never find expression, of ambitions which are never realized, of resolutions which are never performed. It is a life of whose existence our dearest ones may never have dreamed—a life that we live alone. Yet how much sin there is in it! When the light of God falls into those secret chambers of ours, no wonder we start as if we were stricken; for see what it reveals. (*a*) Evil thoughts. Evil thoughts about God: murmurings at His dealings, rebellion against His will,

## The Cause of Past Failure

complaining against the place in which He has put us; thoughts sometimes so dark that if expressed they would find fit expression in words of blasphemy; thoughts never uttered to others, but only whispered in the silence of the soul. Evil thoughts about men, angry, envious, spiteful, malicious; thoughts whose full expression in words would be cursing, and in deeds murder. That they do not find such expression is due only to the grace of God within us.

(*b*) Evil imaginations and desires. They are found in our hearts. Imaginings are there, impure and unholy, sometimes, alas! cherished and gloated over; imaginings that appear with terrible vividness in our dreams. And these imaginings are followed quickly by

## A Holy Life

strong and passionate desire, that might find its outcome in acts foul and unclean were it not for the restraining influence of God's Spirit. These are two forms in which the leaven of sin appears in these secret chambers of our life. But our Lord, in His description of the heart, tells of others. We shall read it, praying that as we read it we may be broken down before God, and all our pride and wretched self-conceit removed: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark vii. 21, 22). What an awful discovery God's holiness makes when it shines on us! There is leaven, there is sin, in our

## The Cause of Past Failure

secret life, and it has hindered us in our pursuit of holiness.

2. Let us next examine ourselves regarding our habits of reading.

Reading occupies a large portion of our time and exercises a great influence on our life. Books influence us, and sometimes the influence is not good. In the books we have been reading we may discover the secret of much mischief. You have, it may be, noticed a decay in your spiritual life. You have less joy in Christ than you used to have, less zeal in His service, less freedom and power in prayer. This is the explanation of it. You have been reading skeptical books, in which dishonor is done to Christ and to the Word of God, until unbelief has crept into your heart and



## A Holy Life

drawn you away from the living God. Or you have been reading general literature, books of all kinds, good and bad, helpful and harmful, until they have almost crushed the Bible and books of devotion out of your life. What wonder, then, if there is decay and defeat in your life! You have been poisoning your mind, and at the same time neglecting the divine antidote; you have been feeding on husks, and starving your soul by refusing to feed on the heavenly manna. To-day, as we hear our Lord say to us, "Consider your ways," let us take Him to our book-shelves and ask Him to cast out all that displeases Him.

3. The next matter that calls for thorough examination is our habits of eating and drinking and dress.

## **The Cause of Past Failure**

To speak of these things as having to do with holiness may seem strange to some; many will resent the mention of them, but our self-examination must be thorough. Our Lord long ago warned us that the questions, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" might occupy too prominent a place in the hearts of His people. And without doubt they do. Self-indulgence in these matters is to-day one of the greatest hindrances to personal holiness. How it must grieve the Lord Jesus to see the tables of His people loaded with useless luxuries, when thousands of the poor, whom He left as a legacy to His church, are almost perishing for want! How sad the heart of Christ must be to see Christians

## A Holy Life

indulging themselves in the use of that which is causing the ruin of the souls and bodies of thousands and leading directly to nineteen twentieths of the crime, vice, and misery of our land! What can our Saviour think when He sees His professed followers ministering to their pride and vanity in the matter of dress, conforming themselves to the unbelieving world about them, instead of listening to Him who has said, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart"? In these homely but most practical matters let us search, and try our ways, and turn again to the Lord.

4. The call now comes to us to examine our home life—to question ourselves as to how we live before our families.

## The Cause of Past Failure

Christianity is preëminently a religion for the home. In our home life we may find, many will find, the secret of past failure in holiness. Sins have been tolerated in the home of which we would have been ashamed outside. In our home life is found the leaven which has hindered the Lord from blessing us. It may be in the form of temper, that terrible disturber of domestic peace. How much damage this one form of sin has done! What misery it has caused!—quarrels between husband and wife, hot and angry words flung to and fro, accusations and recriminations from those who, before God, vowed to love one another; quarrels between mistress and servant, nagging, carping, and scolding, leading to irritation and bitterness on

## A Holy Life

the one side and stubborn sullenness on the other; quarrels between brothers and sisters, embittering family life and destroying the peace of the home. Or it may be in the form of selfishness and thoughtlessness, things that cause an amount of pain which those who inflict it never intend. A husband coming home from his work, by snarling and growling because dinner is not ready, or the house not in order, can pain beyond expression a loving and devoted wife who, because the children have been ill, has been kept behind with the housework. A brother, bursting into the house, may by his boisterous merriment destroy the rest of an invalid sister, set her nerves tingling, and seriously retard her recovery. These may seem little

## The Cause of Past Failure

things, but nothing is really little which offends God. They may seem little, but have we been guilty of them? Have we been hot-tempered, thoughtless, and selfish in our homes? Then no wonder our Christian experience has been unsatisfactory. If these things have been wrong in our life, let us seek grace to put them right. For though they may seem small, they are of vital importance. Even if they are little matters, they are flies in the ointment that destroy its savor, morsels of leaven in the house that defile it and keep the Saviour away.

5. But if we have dealt with God faithfully about our home ways, let us ask Him now to deal with us about our social ways. In the practices of society

## A Holy Life

there is much that hinders holiness, and possibly in the way in which we have acted when in company with our friends may be found the secret of our failure as Christians. The world is almost as hostile to Christ to-day as it was when the Bible was written. It is still true that the friendship of the world is enmity with God. And society as a whole is thoroughly worldly; the spirit of the world reigns in it. So our social ways, which are determined very much by the general practice, are apt to be such as are displeasing to Christ. Christ teaches men to despise wealth; society teaches them to worship it. Christ says, "Laying aside all lying, speak ye every one the truth to his neighbor"; society commands us to hide our feelings under

## The Cause of Past Failure

expressions that are sometimes absolutely false. Christ bids us put away all evil-speaking; society bids us make it almost the staple of conversation. How the insincerity and hollowness of our social life must grieve the Lord Jesus! What can He think of our pretended love for those whom in our hearts we hate? of our professed admiration of those whose gifts we envy? of the respect paid to people whom in heart we despise? The masking and shamming and petty deceit of much of our social life must pain Him beyond measure. Let us ask Him to reveal to us our sin, and in this very difficult sphere of life to lead us in His own way.

6. Ere we close our work of examination let us search and try our business



## A Holy Life

ways. Some may shrink from this, and say in their heart what some have said openly: that a man's religion ought not to be allowed to interfere with his business. But if a man's religion is not allowed to come into his business it is of a kind that is scarce worth having. In the business ways of many professing Christians is to be found the secret of their failure and defeat. Some who read these pages may have completely to change their business life ere they can be holy. The hindrances of holiness in our business life may be of various kinds. It may be the character of the business itself. The business may be a God-dishonoring, soul-destroying one, and the moment that is realized by the believer the business must be given up at all

## The Cause of Past Failure

costs. It may be avarice. The business may be right, but the money it is bringing in may be occupying a wrong place in our heart. It may be debt. This is a far more common hindrance to holiness than many are aware of. Thousands of professing Christians have found in the prompt payment of debts a door leading to a life of new blessing. It may be thoughtlessness for the comfort of employees, causing pain and misery never intended, and bringing reproach on the name of Christ. What the sins of our business life are God will reveal to us if we humbly ask Him now.

For the present our search is over. But what awful discoveries of evil we have made, and what an abyss of sinfulness we have found within us! In

## A Holy Life

our secret life, prayerlessness, unbelief, disobedience, evil thoughts, evil imaginations, evil desires; in our family life, intemperance, selfishness, bad temper; in our social life, hypocrisy, envy, jealousy, gossip, evil-speaking; in our business life, overreaching, deceit, avarice, cruelty. And beyond all these a heart that is a fount of evil, "deceitful above all things, and desperately wicked." No wonder we have failed, when we have tolerated so much sin in our lives. How the discovery of it should humble us! How it should make us cry, "God be merciful to us, sinners"!

But now you ask, "What is to be done with our sin?" First, confess it. Do not try to hide it; do not try to excuse it. Be absolutely honest with

## The Cause of Past Failure

God about it. Then renounce it. Cast it out. Fling it from you. But you say, "That is just what I cannot do." Have you learned that? Thank God if you have, for to have learned your own powerlessness to cleanse yourself is to have taken the first step toward deliverance. Conscious of your guilt and of your weakness, bring your sins now to the Lord Jesus Christ. Yield yourself utterly to Him. Say to Him:

"I bring my sins to Thee,  
The sins I cannot count,  
That all may cleansèd be  
In Thy once opened fount."

And as you kneel before Him you will hear His word of mercy: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse

## A Holy Life

you" (Ezek. xxxvi. 25). What you cannot do God can do. And He will do it now if you yield yourself without reserve to Him. If you put yourself into His hand, He who by His holy light has revealed the hidden sin will turn His hand on you and thereby purge away your dross and take away all your alloy (Isa. i. 25).

### III

## THE SECRET OF PURITY

“From all your filthiness, and from all your idols, will I cleanse you.”—EZEK. XXXVI. 25.

“The blood of Jesus Christ cleanseth us from all sin.”—I JOHN I. 7.

“I will; be thou clean.”—MATT. VIII. 3.

WE have already seen that the first requisite for the seeker after holiness is the knowledge of what has hindered attainment in the past. This our God has graciously given us, through the solemn and humbling work of self-examination in which we have been engaged. Sin has been discovered in our life—sin in-

## A Holy Life

dulged, sin tolerated, sin excused—and that has been the secret of failure. Achan-like, these sins have made us helpless in the face of our enemies. Our next step is to learn how we may be delivered from these sins. How is my heart to be so changed that the evil thoughts, evil imaginations, evil desires which have dwelt there shall dwell there no more? How is my temper to be broken so that never, never again shall it be the source of pain it has been? How is my tongue to be tamed, that neither in public nor private shall it again speak enviously, bitterly, uncharitably? In short, how am I to be cleansed? This we may learn from God's Word, and we shall take the story of the leper to teach us (Matt. viii. 1-4).

## The Secret of Purity

This story reveals to us three stages in the obtaining of the blessing of cleansing, and with these we must successively deal.

### I. WE HAVE CLEANSING REQUIRED.

“When He was come down from the mountain,” says Matthew, “great multitudes followed Him. And, behold, there came a leper unto Him.” A leper! Look at him. Do you not feel at once that here at least cleansing is required? Here is vileness. The leper was the very type of impurity, and as we look on him we feel how fitly chosen the type was. He is as repulsive as death. He bears about him the emblems of death. His face and arms and limbs are swollen; his



## A Holy Life

hair is white; tumors appear on his jaws; his breath is noisome; his whole person fitted to inspire loathing. Here is conscious vileness. This man knows he is vile. He is not self-deceived. He does not congratulate himself, as many consumptive patients do, that he is getting better when he is daily nearing death. And here is confessed vileness. This man is not self-deceived, and he makes no effort to deceive others. He does not cover up his sores and endeavor to make himself out to be as clean as other people. He has his head bare; he has on the leper's garment; and from his lips day after day comes the mournful cry, "Unclean, unclean!"

But here you have not only vileness,

## The Secret of Purity

conscious and confessed, but you have vileness that despairs of cleansing itself, yet knows that unless cleansing is obtained death will ensue. This man had no hope of obtaining cure from any earthly source. His disease was beyond the power of man to check. Yet he would not willingly face death while a chance of life remained. It was the desperateness of his case that led him with heroic courage to break through the ceremonial law and expose himself to the risk of being stoned, that he might cast himself at the Saviour's feet.

Seeker after holiness, look on that leper, for in him you have a picture of yourself. There you may see yourself in the mirror of God's Word. Do you recognize the likeness? Do you ac-

## A Holy Life

knowledge it? Sin, that awful disease of which leprosy was but the type, has hold of you. The remains of it are in your blood, tainting it, poisoning it, corrupting it, as the leprosy poisoned the blood of that man. You are vile. But are you consciously vile? Do you feel your need of cleansing? Have you wakened up to realize what your true condition before God is? Have you ever been perfectly honest with God about the sin in your life? Have you given up forever the endeavor to establish your own righteousness? Thank God if you have. Thank God if, through the searching to which God has subjected you, you have been so convinced of anger and pride and evil-speaking, of ambition and avarice, of selfishness and

## The Secret of Purity

prayerlessness, that all strength is taken from you, and you cry, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. lxiv. 6). But if you are consciously and confessedly vile, have you come to know, or do you know now, that you cannot cleanse yourself? that no strength of will or length of struggle on your part will shake off the grip of these sins, and yet that cleansing is a blessing which you must receive if you would escape the damnation of hell? Reader, do you realize the urgency of the question of holiness? Do you remember that "without holiness no man shall see the Lord" (Heb. xii. 14)? And have you

## A Holy Life

been shut up to Christ for holiness? Once you were shut up to Him for righteousness, and then eternal life became yours. Have you realized that as He is your righteousness so He is your sanctification (1 Cor. i. 30)? Have you been brought to cry from the bottom of your heart:

“Vile, I to the Fountain fly;  
Wash me, Saviour, or I die”?

If you have you have learned the first lesson regarding cleansing and are ready for the next.

### II. WE HAVE CLEANSING REQUESTED.

We shall still keep our eyes on the leper, for as he has taught us that cleansing is required, he will also teach

## The Secret of Purity

us how cleansing should be requested. In what the leper was we find a picture of what we are; in what the leper did we find a guide to what we must do. We notice three things in the leper's conduct when seeking the blessing of cleansing which are worthy of our imitation.

1. *He came to Jesus.* That means on the surface of it that he realized that Jesus was the only one who could help him. This man had got past trust in men. He ceased from man, whose breath is in his nostrils (Isa. ii. 22). And he had got past trust in places. The church to him was where Jesus was. The presence of Jesus made a spot more sacred than the presence of all church dignitaries. He hoped for blessing only

## A Holy Life

where Jesus was. Would that all who seek after holiness got thus far! Many think that if they are to get great blessing it must be through the preaching of some man, or through going to some place. May God help us all to cease from man, to cease from places, and to come to Jesus.

But to me the words "a leper came to Him" mean more than this; to me there is deep teaching in the contrast that I find between the conduct of the multitude and the conduct of the leper. We read, "When He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper to Him." The multitudes follow; the leper comes. There is a world of difference between the two words.

## The Secret of Purity

The multitude is behind Jesus, a throng, a crowd, a mass all together; the leper is in front of Jesus, and he comes alone. The difference is the difference between curiosity and need. Curiosity may induce people to follow; need alone will make a man come. Need made this man willing to stand forth in presence of the crowd, owning himself a leper in need of cleansing. Will you come to Jesus in the same way? Perhaps the reason why sin has so long held dominion over you is that you have been afraid to confess before men your need of cleansing, and ashamed to come, in presence of men, to Jesus to seek it.

2. *He worshiped Jesus.* That word, followed as it is by the word "Lord,"



## A Holy Life

seems to me to convey a far deeper meaning than "He did obeisance." There is no teacher like need, and again and again we find in the gospel story that the blind, the palsied, and the lepers attained to a knowledge of Jesus Christ which the scribes and Pharisees never reached. Here was a man who felt that Jesus was a prophet, and more than a prophet. He was the Lord of man, and the leper was willing to acknowledge Him as Lord. When he knelt before Jesus it was to make an absolute surrender of himself to Jesus and to put himself without reserve into His hands. Are you willing thus to worship Jesus? Are you prepared to make an absolute surrender of yourself to Him? Do you want to be made whole? Then prostrate

## The Secret of Purity

your whole being before Jesus in the Spirit-inspired utterance of the word "Lord." This must be done. Without unconditional, unreserved surrender the blessing of cleansing cannot be obtained.

3. *He prayed to Jesus.* He worshiped Him, saying, "Lord, if Thou wilt, Thou canst make me clean." This was in many respects a model prayer. It was simple, it was short, it was direct and to the point. But, above all, it was a prayer grounded on a glorious faith in the power of Christ. This was a prayer that did not dare to limit God. There was a glorious audacity about it. It asked a boon that no earthly power could grant. But it refused to measure the Christ of God by earthly standards;

## A Holy Life

it refused to believe that to Him anything was impossible. And so it honored God and brought its answer. One might almost say with reverence that a faith like that made it almost impossible for Christ not to cleanse the man. Seeker after holiness, vile, consciously vile, incapable of cleansing yourself, will you pray like that? Can you pray like that? Can you kneel down, as you read this book, before the Christ of God, and say, "Lord, if Thou wilt, Thou canst make me clean"? Believest thou that Christ can do this for thee? Do you believe that Jesus Christ can cleanse you from impure thoughts, bad temper, envy, malice, pride, and every evil thing? Have you ceased to say "Can God?" Have you learned to say "God can"?

## The Secret of Purity

Then rejoice, for your deliverance is at hand. You are ready for the next step. We have seen cleansing required and cleansing requested; we have now to see:

### III. CLEANSING RECEIVED.

How simple is this scene, yet how impossible adequately to describe it! It is a scene for the painter's brush rather than the writer's pen. But look at it,—look at it with the soul's eyes,—for life and blessing turn on seeing it aright. There is the Master in all the strength of His young manhood and in all the joy of His early ministry. And there at His feet, kneeling in humble adoration, is the leper, loathsome, noisome, repulsive; and round about the

## A Holy Life

crowd, pressing forward eagerly in its curiosity, yet shrinking back with fear and disgust, filled at once with wonder at the audacity of the man and at the reception Jesus is giving him. But the scene did not last long. In the solemn silence those near could hear the words of self-renouncing, God-honoring faith, "Lord, if Thou wilt, Thou canst make me clean." Then they could see the hand of Jesus put forth lovingly to touch that poor body from which others shrank back, and as He touched the leper they heard the word spoken, "I will; be thou clean." And as the word was uttered they saw a change come over the leper. A flush passed across the pale face; the despairing look gave way to one of overwhelming joy; the cringing stoop and

## The Secret of Purity

feeble gait, which befitted the man who was an outcast from society, gave way to the upright attitude and firm tread. Without a word said they know what has been done. A miracle has been wrought: the leper has been cleansed.

Here let us note very carefully how this cleansing was received. The leper received it as a gift. In no sense did this leper cleanse himself. From him all ground of boasting about being clean was taken away. His cleansing came directly from Christ. The finger of the Lord was laid on him, and from the Lord into his diseased, poisoned, corrupted, festering body there flowed mighty currents of life, new vigor, new vitality, which recreated the blood and sent it surging through the veins, ex-

## A Holy Life

pellent disease and bringing new life to every fiber and tissue of the man's being.

And the leper received his cleansing suddenly. Let us not forget that "Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." So it ever is when the almighty Saviour works. Not a gradual recovery, coming as the reward of faithful observance of innumerable hygienic rules, but an instant healing, coming as the gift of a loving Saviour.

In such wise, dear reader, you may receive cleansing; in such wise, I would almost say, you must receive it if you receive it at all. You cannot cleanse yourself. By no strength of will, however great, by no self-discipline, how-

## The Secret of Purity

ever stern and long-continued, can you drive evil thoughts out of your heart, or expel the temper, malice, hate, envy, selfishness that lodge there. But Christ can do it. What you never could earn, what you never could buy, you may receive without money and without price. Jesus is able and willing to give purity of heart, and you may receive it now if you will. There is no need for your remaining under the power of those sins and habits that have caused such pain and failure another hour. You may receive cleansing as the leper did, instantly and by a touch. If you come as he did, making an absolute surrender of yourself to Jesus and saying, "Lord, if Thou wilt, Thou canst make me clean," you will hear His voice saying, "I will; be



## A Holy Life

thou clean" ; you will feel the pierced hand laid on you ; you will feel God's Holy Spirit enter your heart and take full possession of you ; and when that Holy Spirit comes to dwell in the heart you will feel new pulses of spiritual life beating through all your being. And you will be cleansed. The old lust, the old malice, the old hate, the old avarice, the old selfishness will not be able to live in the presence of the Holy Spirit. The indwelling life will expel death ; the indwelling purity will expel corruption. You will be cleansed.

Reader in search of holiness, do not hesitate to claim this now. Do not think it too wonderful to be true. It is too wonderful, too great a thing for man to do ; but it is neither too great nor too

## The Secret of Purity

good a thing for God to do. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32.) Listen to the voice of Jesus as He says, "I will; be thou clean," and let that encourage your fainting, doubting, timid heart. Jesus Christ can cleanse. Jesus Christ is willing to cleanse. Shall we not now, as we close this chapter, ask Him to do this for us?

"O Saviour Christ, Thou too art man;  
Thou hast been troubled, tempted, tried;  
Thy kind but searching glance can scan  
The very wounds that shame would hide;

"Thy touch has still its ancient power;  
No word from Thee can fruitless fall;  
Hear in this solemn, sacred hour,  
And in Thy mercy heal us all."

## IV

### THE SECRET OF CONTINUING

“ And Daniel continued.”—DAN. I. 21.

“ Kept by the power of God.”—I PET. I. 5.

SOME lessons about holiness have now been learned, and some steps toward holiness have, I trust, been taken. It will be well here to look back on the path we have already trodden. We have learned, first of all, that in order to holiness there must be absolute honesty with God about our spiritual condition. Our whole life at every moment must be gladly thrown open to His gaze.

## The Secret of Continuing

Then we have learned that whenever sin is discovered it is to be instantly confessed and renounced, and inasmuch as we cannot cast it out of our life, there must be an unconditional surrender of ourselves into the hands of Christ, that He may cleanse us. For we have learned that cleansing is His work. This is a lesson of supreme importance, and the learning of it the secret of holiness. We have learned that anger, pride, uncleanness, covetousness, selfishness are not to be driven out of the soul by a long process of self-discipline, but are to be swept away by the power of the divine Spirit received by faith. But since the work of destroying the power of evil habit and indwelling sin is not the work of man, but of the omnipotent

## A Holy Life

Christ, it may be done thoroughly and done at once. And it is done in the hour of unreserved, unconditional surrender to the Lord Jesus. Here let us pause for a little. The surrender we speak of is an unspeakably solemn thing. It marks a crisis in a man's life. When I thus surrender I yield myself, spirit, soul, and body, utterly to God. I lie like an offering on the altar, and then upon that altar the fire of God falls, to burn up the evil and make the offering clean. After such an experience a man is never the same as before. Reader, have you made this surrender? Will you make it now ere reading further?

“ In full and glad surrender  
I give myself to Thee,  
Thine utterly and only  
And evermore to be.

## The Secret of Continuing

---

“ O Son of God, who lovest me,  
I will be Thine alone,  
And all I have, and all I am,  
Shall henceforth be Thine own.”

There are many who have made this surrender, and in the moment of their consecration there has swept through their soul a tidal wave of blessing. They have been filled with a rapture and a peace that they never knew before; they have felt the dominion of evil overthrown, and have had their feet placed on the neck of their spiritual enemies. But when the first rush of emotion is over their anxious inquiry is this: Will it last? Is this experience only transitory, or is it to be permanent? Can the peace, the joy, the consciousness of God's nearness that I possess in the hour of surrender be maintained, so that

## A Holy Life

day by day and year by year I shall walk with God? Yes, reader, it may be permanent; it ought to be permanent; and how it may become permanent in our lives it is our business now to learn.

In the lives of most Christians there are times of special blessing. At communion times, at revival times, at convention times they mount up on wings as eagles, leaving the world with its cares and worries behind them, and bask in the sunlight of God's face. But the character of their religious life is fitful and its general level low. They are at one time hot, at another cold; now enthusiastic, now lukewarm; now aflame with zeal for the glory of Christ, and now fiercely assailed by doubt whether

## The Secret of Continuing

religion be worth while troubling one's self about. In their life there are many victories and many successes, but when the life as a whole is reviewed there is seen to be even more disappointment and defeat. And some Christians come to think that this kind of life is inevitable; that this switchback religious experience is the only one to be looked for on this side the grave. Yet Jesus says, "Abide in Me, and I in you" (John xv. 4), and makes promises bewilderingly grand to the soul that abides in Him (1 John iii. 6). Away with the thought that it is necessary for the Christian to fall into sin! As one has said, "Every act of sinning, yes, down to the sin of acts of thought, or states of thought, displeasing to God, is a contradiction to



## A Holy Life

the first principles of the gospel.”\* But you ask, “If this is so, why do I so constantly fall before temptation?” Possibly because you have never made an entire surrender of yourself to the Lord Jesus. But if you have done this, and yet do not experience victory in daily life, it is because you have not followed your act of surrender by an attitude of dependence. If we are not only to enter, but to walk in the holy life, the *acting* faith by which the Spirit of Christ has been received to cleanse us must be followed by a *resting* faith, in which we rely on the Lord Jesus to keep us always in the place of victory. For the life of holiness, with its continuous victory over

\* “Thoughts on Christian Sanctity,” by Rev. H. C. G. Moule, M.A., p. 21.

## The Secret of Continuing

temptation, with its deep, permanent consciousness of God's nearness, with its abiding peace and conquering power, no single act of consecration, however deep and thorough and blessed, is sufficient, but must be followed by an attitude of never-ceasing dependence, hourly and momentarily, on the Lord Jesus as our Keeper.

And this dependence must be a *believing* dependence. It is all-important to emphasize the place of faith here. "According to your faith shall it be unto you." We must expect to be kept, and expect in such a way that when we do fall before temptation we shall be filled not only with sorrow and shame, but with wonder. It is for want of this believing, God-honoring depen-

## A Holy Life

dence that the lives of many consecrated Christians are so full of failure. They commit their lives, but they cannot, like the apostle, say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him" (2 Tim. i. 12). Test yourself, dear reader. You have been troubled, let us suppose, by a hot temper. For years you struggled against it in vain, but have now been led to put your temper into the keeping of the Lord Jesus. And this morning you prayed, "Lord, keep me to-day." You committed yourself to Him for this matter. The committal and the prayer have been right. But how have you followed them up? During the day, instead of preserving an attitude of

## The Secret of Continuing

humble, glad reliance on the Lord Jesus, into whose hands you had put your temper, you have maintained an attitude of anxious vigilance; you have been afraid of losing your temper, and have been determined not to lose it under any provocation. But this very anxiety, this very fear of losing your temper, is the proof that you are not resting in the Lord Jesus. Were you really trusting Him as your Keeper, faith in His power would bring perfect peace. It is only when we test ourselves in this way that the lurking unbelief in our hearts is discovered, which so often checks the out-putting of divine power and shuts us out from the blessings to which the Lord calls us.

If you, therefore, would not only en-

## A Holy Life

ter, but live the holy life, if you would make steady progress in holiness, if you would be freed from the fitfulness of your past experience, let me ask you to follow these simple directions.

1. Banish forever from your mind all doubt as to the Lord's *power* to keep you from falling. Cease even in the most secret chamber of your heart to say "Can God?" Unbelief in the power of Christ is the secret of the failure of thousands. They are not kept because they do not in their heart believe that Christ can keep. To live without ever losing one's temper, to live free from care and worry, to be completely delivered from the love of money and the love of fame, to be dead to self and alive to God, they regard as a beautiful but

## The Secret of Continuing

utterly unattainable ideal. They believe for a fitful, imperfect, unsatisfactory life, and Jesus Christ says, "According to your faith be it unto you." Seeker after holiness, honor the Christ of God by believing that to Him nothing is impossible. You may be hopelessly weak, with a will broken by past sin; you may be the slave of appetite and your circumstances unspeakably trying; yet, whatever you are, whatever your circumstances are, Jesus Christ is able to keep you from falling. Are you lost? "He is able to save to the uttermost" (Heb. vii. 25). Are you tempted? "He is able to succor" (Heb. ii. 18). Are you on the point of being overthrown? "He is able to make you stand" (Rom. xiv. 4). Whatever your

## A Holy Life

need be, He can meet it. "He is able to make all grace abound toward you ; that you, always having all sufficiency in all things, may abound to every good work " (2 Cor. ix. 8). Surely this should suffice. Never, never let us again doubt the Saviour's power. "All power is given unto Him in heaven and in earth " (Matt. xxviii. 18). "He is able to do exceeding abundantly above all that we can ask or think " (Eph. iii. 20).

2. Banish forever from your mind all doubt about the Lord's *willingness* to keep you from falling. Doubt here is fatal to a holy life. Yet some have dared to cherish it, saying that Jesus Christ withholds help from His people when they are in danger of falling, as a mother withholds help from a little child,

## The Secret of Continuing

suffering it to fall that it may learn to walk alone. But to make such a statement is to confound sin with misfortune and so to condone it. It is to overlook the distinction between God overruling events and arranging for them. Sinning cannot be a necessary experience in the formation of Christian character. It cannot be the will of God that His children should ever commit sin. The will of God is expressed in His commands, and He has said, "Be ye holy; for I am holy." Jesus Christ will allow us no compromise with sin. He came to save His people from their sins (Matt. i. 21); and shall He be found unwilling to do it? Surely not. Rather, for the accomplishment of this blessed work, He will put forth, if need be, all the re-



## A Holy Life

sources of His Godhead. Cease, then, even to say "*If* Thou wilt" (Matt. viii. 2). Let the leper teach you how needless it is. He put the "if" in that you might leave it out. The question of the Lord's willingness is forever settled. His "I will" rings down the ages to every soul seeking power to please God.

3. Commit yourself to the Lord to be kept. This is the principal direction, and everything turns on it. Without this committal, faith in Christ's power and in His willingness to keep will avail nothing. The conviction that He is able and willing to keep can no more bring us the blessings of the "kept" life without trust than the conviction that He is able and willing to pardon can bring us the blessings of the "pardoned" life

## The Secret of Continuing

without trust. Trust Jesus, who has cleansed you, to keep you clean. Trust Him never to let you be guilty of backsliding again. And trust Him alone. If you want the Lord Jesus to guard you from backsliding and to keep the love of God aflame within your heart, you must give up relying on other helps or helpers. It is here that many earnest Christians go wrong. They have been led by the Spirit to make full consecration of themselves to the Lord. This consecration brings with it experiences of peace and joy to which they were strangers. But having thus consecrated themselves, they begin to trust to Bible-reading, prayer, Christian companionship, Christian work for the keeping of themselves in the consecrated position. They say, "We are

## A Holy Life

now consecrated Christians; we must, with God's help, be more regular in Bible-reading, more earnest in prayer, more careful in the choice of books and companions, more active in work, that we may avoid backsliding and make progress in holiness." But this resolution, so good in itself, may betray a wrong attitude of mind. It is possible for a Christian so to depend on these various religious exercises for the maintenance of his spiritual life that his eye is turned to himself, to what he is doing, to what he is feeling, instead of to the Lord Jesus. When, therefore, he finds his zeal flagging, he argues, "I must have more prayer, more Bible-reading, more work," and he plunges into them until they become a toil and a weariness,

## The Secret of Continuing

and at length are possibly abandoned in despair. No, reader ; nothing, however good, however necessary in its own place, must be allowed to come between us and the Lord Jesus. Our trust must be in Him, and in Him alone.

But does this mean that we shall give up Bible-reading, neglect prayer, and be remiss in Christian work? Assuredly not. These things will be dearer to us than ever. One of the first results of an entire surrender to the Lord Jesus is that our appetite for His Word is sharpened, our delight in prayer deepened, and our zeal in His service increased. As consecrated Christians we read more, pray more, work more, than we ever did before. But we do these things with a new purpose. Instead of looking

## A Holy Life

on them as direct means for advancing us in holiness, for strengthening our Christian character to resist temptation, we use them for maintaining and deepening our fellowship with the Lord Jesus, on whom alone we rely to make us holy, to give us victory over sin, and to fill us with the love of God. *And for this purpose they are absolutely essential.* The attitude of dependence, which is the secret of continuance in holiness, can only be maintained under certain conditions. Fellowship with Jesus Christ does not maintain itself. The consciousness of God fades quickly from the mind of him who does not pray. The consciousness of God fades also from the mind of him who does not in the Bible hear God speak to him, and who does

## The Secret of Continuing

not in a life of self-denying service endeavor to do the will of God. The life of faith is no merely passive life. It is a life of blessed rest, but also of most intense activity of soul. Our fellowship with the Lord Jesus has to be jealously watched and carefully maintained, and it is to be maintained by such means as we have indicated.

Does any one now ask what the difference between the two ways of living is? It is the difference between driving a turning-lathe with our own muscles, and linking on that lathe to the mighty power of the steam-engine. In both cases there is effort. Without effort no result can be achieved. But the difference in the amount of effort is immense, and the difference in the result almost

## A Holy Life

infinite. Cease, then, dear reader, to strive to keep yourself from falling, and commit yourself now, for the present and the future, absolutely into the hands of the Lord Jesus.

To illustrate all that has been said, we may turn to a beautiful story in the fourteenth chapter of Matthew's gospel. As we read this chapter we look out on the Lake of Galilee. The night is dark, the wind is high, and the sea tumultuous. In the midst of the waters we catch sight of a boat. Within it are the disciples of the Lord Jesus. He has bidden them cross over to the other side, and they are striving to do His will; But, like many of His disciples since, they find it terribly hard. They are making progress, but it is slow and it

## The Secret of Continuing

is by toiling in rowing. The work wearies them, for the waves are high, the winds contrary, and Jesus is not with them. But they keep at it, thinking that no other course is open to them till the other side is reached. Suddenly through the darkness they catch sight of a human form treading triumphantly on the stormy sea. At first they are troubled and cry out for fear, but are instantly quieted by the voice of Jesus saying, "Be of good cheer; it is I; be not afraid." To all the disciples the sight of Jesus walking on the water was a revelation. What they had never conceived to be possible they saw actually done. And one of them was filled with desire to do it also. Peter answered and said to Jesus, "Lord, since it is



## A Holy Life

Thou, bid me come to Thee on the water." And the Lord did not forbid him. He did not tell him that walking on the water was possible only to the sinless Son of man. He said to him, "Come!" And Peter leaped from the boat. "When he was come down out of the boat, he walked on the water, to go to Jesus" (Matt. xiv. 29).

Is not this story a parable as well as a miracle? Are there not thousands of God's children who are toiling in rowing over the sea of life, striving to do the Master's will, yet finding it hard and joyless? At first they do not imagine that any life but one of toiling in rowing is possible in the world. But as they study the life of the Lord Jesus they find in Him one who walked on the

## The Secret of Continuing

water, one who could always say, "I delight to do Thy will, O My God: yea, Thy law is within My heart" (Ps. xl. 8), and they are filled with the desire to be like Jesus. They long for that peace and joy which He had through all His troubled life. They say, "Lord, bid me come unto Thee on the water"; and Jesus says, "Come." Reader, think of it: He tells us that our life may be, ought to be, like His. But if we are to obey His command, if we are to live as He lived, we see what is necessary. Ere Peter could walk on the water he needed faith in Christ's power to keep him from sinking, faith in Christ's willingness to keep him from sinking, and he needed to peril his life on the word of Christ by casting himself from the boat. And this

## A Holy Life

is what we need. If we are to live the holy life, with its abiding peace, with its sacred joy, with its victorious power, our dependence for its beginning and continuance must be on Christ, and Christ alone. If we are to walk on the water we must get out of the boat; we must leap into the waves at the call of Christ. Will you take that leap now? Reader if you will do it you will find the water as rock beneath you; and if you will only keep your eyes on the Lord Jesus and your hand in His, no matter how troubled the sea of life may be, you may walk victoriously over it, in unbroken fellowship with the Saviour, until you reach the heavenly home.

## V

### LIFE MORE ABUNDANTLY

“ I am come that they might have life, and that they might have it more abundantly.”—JOHN X. 10.

“ Walk in newness of life.”—ROM. VI. 4.

IN the preceding pages we have been speaking of the steps which the seeker after holiness must take if he would reach that blessed goal. We have been pleading for a thorough self-examination and an immediate renunciation of all discovered sin, for an entire surrender to the Lord Jesus for cleansing, and for

## A Holy Life

an implicit trust in the same Lord for keeping. In this chapter we shall speak of the blessings which come into our lives as the result of taking these steps.

If we throw open our whole lives to the gaze of God, if we surrender ourselves utterly to Him to be cleansed from sin, if we daily and hourly rely on Him alone to keep us faithful and to fill us with His Spirit, what will be the effect of this on our spiritual experience?

1. We shall have a *success in resisting temptation and in overcoming evil habits* such as we have never known before. Full consecration will not bring freedom from temptation. Some have expected this and have been grievously disappointed. Our entire surrender to the Lord Jesus will rather be the signal for

## Life More Abundantly

the great enemy assailing us with greater fury than ever. It should never be forgotten by those seeking to be holy that the sinless Son of man was constantly being tempted (Matt. iv. 1), and that immediately after His baptism, when the Holy Ghost came upon Him, He was driven into the wilderness to be tempted of the devil (Mark i. 12). The life of holiness is not a life of passive rest; it is a life of conflict. It is a fight; but it is a fight of faith (1 Tim. vi. 12), and it is a successful fight. Though full consecration does not bring freedom from temptation, thank God, it brings victory over it. When we in faith commit ourselves to the Lord Jesus to be kept, we find, as a matter of fact, that we are kept. Though naturally hot-tem-

## A Holy Life

pered and formerly given to losing our tempers, we find now that we are kept calm and quiet in the midst of the most trying provocation; though formerly given to worry and still tempted to it, we find ourselves the possessors of a peace that passes understanding. When tempted to envy the success of others, trust in the Lord Jesus will enable us to rejoice in it; when tempted to narrowness and to uncharitable judgments of others, the same trust will bring to us a love wide as that of Christ Himself. The immediate consequence of yielding ourselves to God is that sin has not dominion over us (Rom. vi. 14); the result of walking in the Spirit is that we do not fulfil the lusts of the flesh (Gal. v. 16). And when we fall—and fall we

## Life More Abundantly

do mournfully often—we fall, not because the Lord Jesus was unable or unwilling to hold us up, but because we failed to trust Him. Therefore, to our sorrow at our fall a new element of pain is added. It is not only sinful, but it is unnecessary. No one definite act of sinning of which I have been guilty need have taken place.

The success in resisting temptation, the habitual victory over sin, which it is the joy of the fully consecrated Christian to know, is, I think, due to the new way in which he meets temptation. There are two methods of meeting temptation which it is worth while contrasting. When temptation meets me I may brace my whole nature to resist it, opposing it with all the energy of my will and



## A Holy Life

crying to God for help. I may attack the temptation directly, facing it with the determination not to be overcome; and to strengthen my determination, I may summon to my aid all right motives and betake myself to prayer and the reading of God's Word. Or, on the other hand, when temptation approaches I may betake myself instantly to fellowship with the Lord Jesus. I am abiding in Him, and the moment temptation appears I say, "Lord, temptation is coming; be Thou my Keeper." Instead of directing the energies of my soul toward the temptation in resistance, I direct them toward the Lord Jesus in faith. In both cases there is effort; there is intense activity of soul; but in the one case the effort is to overcome

## Life More Abundantly

the temptation, in the other the effort is to maintain communion with the Lord. The first of these is what might be called the method of moral resolve. It is that taught by moral philosophers, by many of our preachers, and is followed in the main by the mass of professing Christians. Its characteristic is stress of soul, and its outcome, if judged by the confession of those who have followed it most earnestly, is, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 22.) The other is what might be called the method of spiritual reliance. Its characteristic is rest of soul, and its outcome is the song, "There is therefore now no condemnation to them that are in Christ Jesus. . . . For the law of the

## A Holy Life

Spirit of life in Christ Jesus hath made me free from the law of sin and death " (Rom. viii. 1, 2). I need scarcely add that it is this second method which it is the blessed privilege of the surrendered soul habitually to follow.

Surrender and trust such as we speak of bring new success in meeting temptation. But this success forms no ground of boasting. It is not an attainment; it is an obtainment. It is not due to anything in the believer, but to the mighty power of God. Therefore it cannot surely lead to spiritual pride. It rather should lead to a lowlier humility. For the more the believer relies on the Lord Jesus, the more conscious he becomes of his own helplessness; yes, and of his own sinfulness. New

## Life More Abundantly

deliverance from conscious sinning will bring with it new consciousness of sin that lies below the sinning. Fellowship with the Holy Spirit will discover to us our own unholiness. It is necessary to emphasize this in order to show how far different the teaching of Scripture is from the fatal error of sinless perfection. It is necessary to emphasize this, also, because some have blamed those who teach the doctrine of holiness by faith of having shallow views of sin, and dealing superficially with this most awful problem of human life. The fully surrendered soul becomes more deeply conscious than ever of the awful evil of sin. But he does not allow this consciousness to fill him with despondency. He does not for a moment deny that sin

## A Holy Life

abounds, but he believes that "where sin aboundeth, grace does much more abound" (Rom. v. 20). And that belief fills him with joy. Great as is the power of sin, he believes the power of the living and risen Christ is greater. Complete as is the ruin sin has wrought, he believes that God's salvation is equal to repairing it. Deep as sin has entered into human nature, he believes that Christ by His Holy Spirit can get deeper and at last drive it out. It is true that with growth in holiness grows the sense of sin, but the growth in holiness will not continue unless with the growing sense of sin there is a growing faith in the Lord Jesus as a Saviour able to deal with it, able to save *to the uttermost* all those who come unto God by Him.

## Life More Abundantly

2. The next result of surrender and faith which may be mentioned is *deliverance from the fear of falling*, and assurance of ultimate salvation. This comes as the direct consequence of increased faith in our Lord. And what a blessing it is! To an earnest Christian the fear of falling and so bringing dishonor on the name of Christ is a continual torment. It is also a serious source of weakness. The soldier who fears defeat is half defeated. The Christian who fears falling is half overcome. Yet this is the case with thousands of the Lord's people. Through fear they are all their lifetime subject to bondage. The devil has tried to make them believe that he is irresistible, and he has succeeded only too well. By warning them

## A Holy Life

carefully against the error of sinless perfection, he has got them to believe most thoroughly in the even more dangerous error of sinful imperfection. He has led them to believe that because the tendency to sin is not eradicated, and remains in the believer till death, this tendency must inevitably find outlet in sinful thought or word or deed, so that the life will ever be full of defeat and failure and disappointment. So he makes them hopeless. They face temptation, they struggle against evil habit, with an expectation of defeat that goes far to realize itself. But when the soul is surrendered to the Lord Jesus what a change it makes! When through relying on Christ we experience actual deliverance, hope begins to reign where

## Life More Abundantly

fear reigned before. When we remember that it is not we who have to fight, but Christ in us, we enter the conflict without any doubt as to the issue. We know that in all things we are to be "more than conquerors through Him that loveth us" (Rom. viii. 37). But the removal of fear, the presence of this joyful assurance of victory in every struggle, removes a dark cloud from our life. It makes it possible for us to live as we have never before lived in the love of God, and to bask continually in the sunshine of His face.

3. A third blessing we receive through surrender and trust is the blessing of *peace*. Peacefulness is a marked characteristic of the life of holiness. Peace is one of the Saviour's



## A Holy Life

choicest gifts. It is one which He desires all His people should have. To His disciples He said, "Peace I leave with you, My peace I give unto you" (John xiv. 27). But it is a blessing that many Christians do not possess. The lives of many professing Christians are as full of care and worry as the lives of unbelievers. They know something of "peace with God" (Rom. v. 1), but little or nothing of the "peacé of God" (Phil. iv. 7). They groan under their burdens and vex themselves with their cares, until the world around them wonders what kind of religion theirs is, and what kind of a Saviour they have. But this dispeace and unrest are due to their never having committed their ways to the Lord. They have cast neither their

## Life More Abundantly

burdens nor their cares on Him (1 Pet. v. 7). For when a complete surrender is made, and this is followed by a life of trust, when everything is put into the hands of the Lord Jesus, there steals over the soul a peace deep as a river, a peace that simply passes understanding (Phil. iv. 7).

We can easily understand how peace should be the result of committing our way to God. For when we do that we are delivered from worry as to the path of life we are to tread in. Guidance becomes a new thing to the fully surrendered soul. When our eyes are ever toward the Lord it is possible for Him to guide us with His eye (Ps. xxxii. 8). God's will becomes wonderfully clear to the soul who seeks only His glory. But

## A Holy Life

to know God's will and to do it is the secret of peace (Isa. xlviii. 18). Further, when we commit our way to the Lord, we are freed from all worry about the future; we learn to live a day at a time. In that lies one of the secrets of a happy life. We get back to the spirit of childhood, and do not worry about what is in front of us, for it is all in our Father's hands.

“ A step at a time I 'll trust Him,  
Not wishing to look ahead;  
' Your Father knoweth,' He said it;  
There 's nothing for me to dread.”

4. Along with this peace comes a new *joy*. Every Christian has a joy which the unbeliever can never know. The joy of forgiveness is a foretaste of the joy of heaven. But full consecration

## Life More Abundantly

brings a new joy. This is a joy which all believers should have, but which some have not. The absence of joy among the Lord's people is one of the greatest hindrances to the triumph of the gospel. We cannot induce unbelievers to believe that Christ can satisfy them if our faces make them doubt whether He has satisfied us. But full satisfaction with Christ is the result of full surrender to Christ. In the hour of full consecration there sweeps through the soul a flood-tide of joy. It may not find expression, for it is unspeakable and full of glory (1 Pet. i. 8). But it is there, soul-filling, soul-satisfying, soul-controlling, eternal as God Himself. It is not a joy that excludes the possibility of sorrow, but it is a joy so deep

## A Holy Life

that no sorrow can get below it. It is the very joy of Christ Himself, the gladdest as well as the saddest of the sons of men. When we abide in Him, His joy remains in us, and our joy is full (John xv. 11).

But by far the best thing about a full consecration and a full trust is that it brings us—

5. *A new view of the Lord Jesus.* This is an all-comprehensive and all-embracing blessing. It is one of the most immediate, and to my mind the most priceless, results of surrender. When we give ourselves entirely to Jesus, and begin to trust Him fully, He is wonderfully glorified in our eyes. Many, in the hour of consecration, have got such a vision of the glory of Christ

## Life More Abundantly

that they have gone away saying, "We have got a new Christ." He had become so much more to them, so much dearer to them, that they could find no other way of expressing themselves. In consecration the Christ, who is outside the unsundered heart (Rev. iii. 20), is received into the heart. The door is thrown open, and the Saviour enters. But as He enters His glory bursts on the soul in a way never seen before, and this new view of Jesus makes a revolution in our spiritual experience.

(1) Through it our *faith* in Him is mightily strengthened. We see that He is God. He is so revealed to us by the Holy Spirit, and we fall before Him in adoration. We begin to rejoice in His omnipotence and cease to limit the

## A Holy Life

Holy One. And because we believe that He can do more for us, we look to Him to do more for us. We begin to expect a deliverance from sin, a growth in grace, a fruitfulness in life and in service, which we had not dared to hope could be ours.

(2) Through it our *love* to Him is marvelously increased. It is the Holy Spirit who glorifies Jesus to the surrendered soul. And by the same Holy Spirit the love of Jesus is shed abroad in the heart. But His love, felt with new power, kindles our love and makes it glow with new intensity. It is a rule in the spiritual life that we grow in grace only as we grow in the knowledge of the Lord. Our love to God increases just in the measure that our view of

## Life More Abundantly

God's love to us increases. But as to the surrendered heart there is given by the Holy Spirit a new knowledge of the love of Christ (Eph. iii. 19), so within the surrendered heart there springs up new love to Him.

Besides this new faith and new love there are several other blessings which might be treated separately, but which I prefer to speak of in their relation to this greatest blessing. With the new view of Jesus will come—

(3) *A new appetite for the Word of God.* Whatever makes Christ more precious makes the Bible more precious. The more we see the glory of Christ, the more we long to know Him fully, and so the more eagerly do we turn to that Word in which He has revealed



## A Holy Life

Himself. This rule is universal. With little love to Jesus and little faith in Him goes little regard for His Word. The higher our adoration for the Lord, the more reverently shall we listen to His voice addressing us through the Word. It is vain for any man to claim to be leading a consecrated life if he is not found often and earnestly engaged in the study of God's Word.

(4) Further, with the new view of Jesus comes *new delight in prayer*. The same cause that makes us delight in hearing God speak to us will make us delight in speaking to God. The holy life is preëminently a life of prayer. For the essence of prayer is fellowship. That which makes prayer a new delight is that the Lord Jesus has been glorified

## Life More Abundantly

before us, and we long for communion with Him as we never did before.

(5) With these will come *a new love to the people of God*. "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him" (1 John v. 1). So John found; so we find. It is not without significance that over the great gatherings in our day for the promotion of practical holiness the words are found, "All one in Christ Jesus." The nearer we draw to the Head, the nearer we are drawn to one another. Intense love to Jesus inevitably begets intense love to the people of the Lord.

(6) Finally, through this new view of the Lord Jesus *our consciousness of His*

## A Holy Life

*presence with us is profoundly deepened,* and rendered steadier and more constant. In few things is the contrast between the consecrated and the unconsecrated life so marked as in this. The consciousness of God, which in the unsundered heart is weak and intermittent, becomes in the surrendered heart constant and all-controlling. It is for want of a steady, profound sense of God that the lives of so many are fitful and full of failure. Their experience is shallow because there is so little of God in it. He is not in all their thoughts. It requires an effort which is almost irksome for them to remember Him. They do not pray without ceasing. They do not abide in Christ. So when temptation comes it finds them outside

## Life More Abundantly

the fortress, and they fall before it. But when the heart is surrendered to the Lord Jesus He comes to dwell there (John xiv. 23), and when the new vision of His glory breaks on the soul it can never be forgotten. We become as profoundly and as permanently conscious of the Lord's presence as we are of our own existence. We live and move and have our being in Him. And this sense of His presence grows deeper and more blessed as life goes on. He is at the center of the life, and more and more it becomes the habit of the soul to submit everything to His control, and to rely on Him for help in every time of need. So the human life and the divine life become, as it were, one, and our life becomes holy. We walk with God, we

## A Holy Life

abide in Christ, we live in the love of God. "We are crucified with Christ; nevertheless we live; yet not we, but Christ liveth in us: and the life that we now live in the flesh we live by the faith of the Son of God, who loved us, and gave Himself for us" (Gal. ii. 20).

Reader, such is the holy life to which the act of surrender and the attitude of trust lead—a life of victory, a life of rest, a life of peace and joy, a life in which the Lord Jesus is glorified, and in which we have quiet, unbroken fellowship with Him. This is the life to which God calls you. Have you answered His call? Are you living a holy life? Are you wholly the Lord's? Can you sing, as you close this chapter, words like these:

## Life More Abundantly

---

" I am Thine own, O Christ ;  
Henceforth entirely Thine ;  
And life from this glad hour,  
New life is mine.

" No earthly joy can lure  
My quiet soul from Thee ;  
This deep delight so pure  
Is Heaven to me.

" I cannot tell the art  
By which this bliss is given,  
I know Thou hast my heart ;  
And I—have Heaven."

## VI

### AN OVERFLOWING LIFE

“ He that believeth on Me, out of him shall flow rivers of living water.”—JOHN VII. 38.

“ Ye shall receive power after that the Holy Ghost is come upon you.”—ACTS I. 8.

IN the Gospel of John there are three verses to which I often turn for a lesson. The first speaks about a life: “ Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God ” (John iii. 5). The second speaks of a full life: “ Whosoever drinketh of the water that I shall give him shall

## An Overflowing Life

never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 14). The third speaks of an overflowing life: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, out of him shall flow rivers of living water" (John vii. 37, 38). As I read these verses I learn that God never gives life without desiring and intending that it should become a full life, and God never gives a full life without meaning that it should become an overflowing life. In the preceding pages of this book we have been learning how our lives may become full; ere we close let us learn how our lives may overflow in blessing to others.

This overflowing is an essential feature



## A Holy Life

of a holy life. Holiness is necessarily unselfish; it longs to give. When we are holy as Christ is holy, we feel that it is better to give than to receive. The consecrated believer rejoices that he is saved. He glories in his Saviour and in the completeness of His salvation; but he never forgets that he is "saved to serve." Indeed, the strength of his desire that others should be blessed is a measure of the blessing he has himself received. His eagerness to make known the love of God to others is an index of the measure in which the love of God has been shed abroad in his own heart. The consecration of the man who makes no effort for the salvation of the lost is spurious, and his joy and peace, if he have any at all, cannot be other than

## An Overflowing Life

ephemeral. Within the heart of the truly consecrated believer there springs up a strong passion for the salvation of souls. It cannot be otherwise. Jesus Christ has become so dear to him, and has so filled his life with blessedness, that he is seized with a yearning, amounting to pain, that others should share in the blessings he enjoys. The love of Christ constrains him to live no longer to himself. He feels himself called to be a witness; commissioned as an ambassador for Christ, he longs with growing desire to be a successful soul-winner. How Christlike a desire this is! It is a result of sympathy with the Lord Jesus in His work, an effect of fellowship with Him who came to seek and to save the lost.

## A Holy Life

But Christlike, noble, holy though the desire is, it is not one which fulfils itself. The wish to win souls will not make us soul-winners. No amount of earnestness, no amount of experience, no amount of perseverance, is a guaranty of success in this work. For the work of soul-winning we need the gift of the Holy Ghost. Possibly this is what you, dear reader, need to learn. Nothing can be more intense than your desire to win souls; yet your efforts seem always to end in failure. You try to speak for Jesus to individuals, but only irritate those to whom you speak; you try to make use of a visit for spiritual purposes, but only succeed in making yourself and your friends feel awkward; you try a class in the Sunday-school, but it al-

## An Overflowing Life

ways proves restless; you try to preach, but your audience scatters in your hands. So you are discouraged. You have done your best, and have failed. You think of withdrawing from work altogether, saying that it may be meant for others, but not for you. And you say you do not know what is wrong. Yet a little reflection would reveal the secret of your failure. You have been making the mistake in the sphere of service which you long made in the sphere of life. You have fallen into the error of supposing that the possession of spiritual experience fits one for doing spiritual work. But it is not necessarily so. No amount of zeal, no amount of personal holiness, will suffice. If we are to do God's work we must be

## A Holy Life

fitted for the doing of it, and fitted for it by the gift of the Holy Ghost. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. iv. 6). The teaching of Scripture makes this plain.

1. Take the case of our Lord Himself. He was holy, harmless, undefiled, and filled with the Spirit from His birth. There never was a moment in which His life was not entirely well pleasing to the Father. Yet ere He broke the long silence of Nazareth by the proclamation of the kingdom He had to be baptized with the Holy Ghost; ere He entered on His public work He was in this way fitted for it. He goes down into the waters of the Jordan, and as He comes up from the water we see the heavens

## An Overflowing Life

opened, and the Spirit of God descending like a dove and abiding on Him. And then, in the power of the Spirit, He goes forth to His work.

2. Take the cases of the apostles. They were men of God who had long lived in fellowship with Jesus. They had seen Him die; they had seen Him alive from the dead; and they were called to be His witnesses to the whole earth. But their knowledge of Jesus, their fellowship with Jesus, their experience, wonderful as it was, did not alone fit them for this work. The Lord told them, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8); and until that power was received they were forbidden to begin work. The injunction was explicit—

## A Holy Life

“Tarry ye . . . until ye be endued with power from on high” (Luke xxiv. 49). Our Lord knew that it was better for them not to attempt the work at all than to attempt it in any other power than the power of the Holy Ghost. So the apostles waited. And what was the result? “When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts ii. 1-4). In the

## An Overflowing Life

power of this Spirit Peter preached, and three thousand were turned to the Lord.

These cases make it abundantly clear that power to work for Jesus, power to win souls for Jesus, comes with the gift of the Holy Ghost. It is he on whom the Holy Ghost is poured who has an overflowing life. It is he who has received this gift of the Spirit from whom there flow rivers of living water. If you, therefore, dear reader, would be what you passionately desire to be—a successful soul-winner—you must be filled with the Holy Ghost.

Regarding this gift of the Holy Ghost to fit us for service, let us note the following things:

1. It should be distinguished from the work of the Spirit in regeneration.



## A Holy Life

The Spirit who empowers is the same Spirit as He who regenerates. But the work is different. Regeneration belongs to the infancy of the spiritual life, while the reception of the Holy Ghost in that fullness which fits us for service marks the attainment of spiritual manhood.

2. It should be distinguished from the ordinary presence of the Spirit in the believer's life. Every believer has the Holy Spirit. "If any man have not the Spirit of Christ, he is none of His." At conversion the Spirit is received. That our spiritual life is maintained at all is due to Him. But while all believers have the Spirit, all believers are not filled with the Spirit, and certainly all believers are not endued with power

## An Overflowing Life

from on high. The lives of very many are not full, much less overflowing. Now for all such, ere they can be what God desires them to be, there must be a receiving of the Spirit beyond the receiving of Him in conversion. Ere such Christians can work aright for God the Holy Ghost must come to them in a sense in which He has not hitherto come, and must do a work in them that He has not hitherto done.\*

3. The reception of this gift of the Holy Ghost marks a special point in the believer's experience, which is to him as an individual analogous to what Pentecost was to the disciples. Of course there is a sense in which Pentecost cannot be repeated. It can no more be

\* Cf. Owen, "On the Holy Spirit," Bk. i. c. 3, § 1.

## A Holy Life

repeated than Bethlehem. But while there is the historical Bethlehem, when the Son of God was born into the world, there is also the individual Bethlehem, when Christ is formed in the individual heart. So I believe that, while there is the historical Pentecost, when the Holy Ghost was poured out upon the Church in His fullness, a Pentecost that can never be repeated, there is an individual Pentecost, when that same Holy Ghost comes for the first time in His fullness and power into the life of the consecrated Christian. In this sense we must receive the Spirit if we are to be successful workers for God.

Of the effect of this reception of the Holy Ghost on our service it is impossible to speak fully. It changes every-

## An Overflowing Life

thing, making a revolution in our Christian service.

1. It gives us new boldness in witnessing for Christ. When we are full of the Holy Ghost we cannot but speak the things we have seen and heard (Acts iv. 20). When Jeremiah received this gift to fit him for as difficult and as thankless a task as God ever called one of His servants to perform, God's word became in his heart as a burning fire shut up in his bones; he was weary with forbearing, and could not stay (Jer. xx. 9). When Peter received this gift, he who had trembled at the sneer of a servant-girl could face the council without flinching. When Paul received this gift, he felt a dispensation of the gospel was committed to him, and he cried:

## A Holy Life

“Necessity is laid upon me ; yea, woe is unto me, if I preach not the gospel ” (1 Cor. ix. 16). Now this boldness is just what so many Christians need. It may be this is what you need. You want to witness for Christ in the drawing-room, in the office, in the workshop, in the factory, in the railway carriage, on the street. But you are afraid. You shrink from the sneer and the scoff which you know such action will bring upon you. You long for more courage. Reader, you may have that courage now. Ask God to fill you with His Spirit, and then nothing can affright you. You will speak the word with boldness (Acts iv. 31).

2. It gives new wisdom in witnessing for Christ. The wisdom of the apostles

## An Overflowing Life

was as remarkable as their courage. When they witnessed, they *so* spake that many believed (Acts xiv. 1). How much we need this wisdom! Almost as much harm is done by doing work for Christ unwisely as by leaving it undone. The work needs wisdom. No more delicate, no more difficult work does God ask His people to do than that of building up His kingdom among men. The indifferent are to be aroused; the wandering to be sought; the lost to be found; the backsliding to be reclaimed; the desponding to be encouraged; the fainting to be revived; the perplexed to be guided; the sorrowing to be comforted. Do you cry in despair, "Who is sufficient for these things?" Our sufficiency is of God. God is able

## A Holy Life

to make all grace abound toward us, that we, always having all-sufficiency in all things, may abound unto every good work. You can do all that God calls you to do in the power of God, and in nothing else. Again I say, better not attempt Christian work at all than attempt it in your own strength. "Tarry until you be endued with power from on high." But that does not mean that you need wait long. God is willing to fill you with His Spirit now.

3. It gives us new attractiveness in witnessing for Christ. With the gift of the Holy Ghost for service comes the power to arrest attention. This was seen remarkably in the case of the apostles. It was seen in their public preaching. They were not popular in

## An Overflowing Life

one sense ; they were probably the most hated men the world then had. But whether men hated them or loved them, when they spoke men listened. Their audience might be small or it might be large, but it was always attentive. And the same thing was seen in their private conversation. The story of Lydia shows how words spoken in the power of the Spirit arrest attention and find their way to the heart.

But what the apostles found we may find. If we are filled with the Holy Ghost, whether we speak to immense masses of men, as Wesley, Whitfield, Finney, or Spurgeon did, or to small companies in quiet rural districts, or only to individuals, we shall find that our words have a power about them



## A Holy Life

which makes men give heed (Acts xvi. 14).

4. It gives us new power in witnessing for Christ. Words spoken in the power of the Spirit not only make men listen, but make men think. They awaken men to the reality and importance of spiritual things. God, sin, death, judgment to come, become real to men as they listen to words spoken in this power. It is this which distinguishes preaching in power from mere natural eloquence. The words of the orator fall on the ear, awaken the intellect, delight the imagination, play upon the emotions, pass away and are lost; the words of the preacher full of the Holy Ghost reach the heart and stick there. It is at this point that the

## An Overflowing Life

difference between Christian workers becomes most apparent. Two sermons are preached on the same day. Judged by human standards they are much alike. The doctrine is the same; the language much the same; the manner of delivery the same; the congregations much the same. Yet the one achieves nothing, while by the other men are awakened and brought to Jesus Christ. Two Sabbath-school lessons are given. The subject, the circumstances, the class of scholars, are much the same. Yet the one is forgotten ere the hour is over, while by the other an impression is made on the young hearts which is never obliterated. Two visits are paid. In each case words, earnest words, are spoken for Jesus. But the one accomplishes

## A Holy Life

nothing, while by the other a soul is saved from death. What makes the difference? In the one case the workers are filled with the Holy Ghost and are working in His power; in the other case they are not.

If, therefore, dear reader, to holiness of life you would add fruitfulness in service, if the full life to which consecration and faith have brought you is to become an overflowing life, you must be filled with the Holy Ghost.

This brings us to the practical question, How is this fullness of the Holy Ghost which endues us with power to be received?

Like all spiritual gifts, the reception of it is subject to certain conditions, and the reason why so many Christians have

## An Overflowing Life

not received it is simply that they have not fulfilled the conditions.

1. It can be received only by the obedient. The apostles have told us (Acts v. 32) that God gives the Holy Ghost to them that obey Him. God will never endue us with divine power in order to do our own will. Divine power always goes in the line of the divine purpose. The secret of possessing the power is to be in the line of the divine will. Therefore, until our consecration is complete, until our wills are yielded to God, until we have enthroned Jesus as Lord in our hearts, we cannot rightly claim, we cannot receive, the fullness of the Holy Ghost.

2. It can be received only that it may be used for the glory of God. Many

## A Holy Life

have sought it, desiring, perhaps unconsciously, the power, the success, the fame, the popularity which the possession might bring. No wonder they have failed to receive it. It is no part of the Spirit's work to glorify us. His great work is to glorify Christ. So again we see that until God is first in our lives, until we are wholly yielded to Him, until we are empty of self, we cannot be filled with the Spirit.

3. It can be received only when we are content to claim it moment by moment, according to our need. As the possession of power for a holy life is dependent on never-ceasing faith in the Lord Jesus, so possession of power for service is dependent on unceasing reliance on the Holy Ghost. God never

## An Overflowing Life

gives us a store of power to be used when and where we think fit. He only can know what it is to work in the power of the Spirit who is willing to receive afresh the Lord's power as he goes to do the Lord's work.

These are conditions the fulfilment of which would fundamentally alter the lives of thousands of professing Christians. But if in your life these conditions are fulfilled, then remember that it is the blessed privilege of every believer to be filled with the Holy Ghost, and in this power to work for God. No doubt God is Sovereign, and it lies with Him to determine the amount, the extent, and the character of our work. It is ours ever to be ready to do whatsoever our Lord the King may appoint.

## A Holy Life

But it is our privilege to be filled with the Holy Ghost for the work to which God calls us. We have no right to look on the fullness of the Spirit as a blessing open only to a few. As was said at the beginning of this chapter, God never gives life without intending that it should not only become full, but overflowing. "On the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, out of him shall flow rivers of living water" (John vii. 37, 38). "This spake He of the Spirit, which they that believe on Him should receive." It is the Saviour's intention that all believers should be filled with the Holy Ghost.

But you say, "If this so, why am I

## An Overflowing Life

not filled with the Spirit?" Possibly because you have not fulfilled the conditions; you may be living a disobedient, self-seeking life. Possibly because you have never asked to be filled with the Spirit; you have not felt your need of Him, or you have feared this blessing was not for you. Dear reader, if you desire this blessing, ask, and you will receive. There are few gifts that the heavenly Father has more directly pledged Himself to bestow than this. "If ye then, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13.) Ask for Him now; believe for Him now; receive Him humbly from the hand of the risen



## A Holy Life

Saviour. Then joyfully go forth in the power of the Spirit to the life and the work that God has prepared for you, and you will find that the full life has become an overflowing life, that from you, poor and unworthy as you are and ever will be, rivers of blessing flow to all with whom you come in contact.

And now, dear reader, farewell. In these pages I have sought to set before you the way of holiness. I have sought to show that as the source of all holiness is God, so the secret of all holiness is faith in and fellowship with God. He who is the Holy One is the author of all holiness in us. The secret of self-knowledge, and the lowly humility that springs from it, is to be searched by God; the secret of purity is to be

## An Overflowing Life

cleansed by God ; the secret of continuance is to be kept by God ; the secret of a full life is to walk with God ; the secret of an overflowing life is to be filled with the Spirit of God.

This is the way of holiness ; may God give us grace to walk in it. For it is a plain way, a safe way, and a way that insures a safe arrival in glory.

“ A highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; . . . the wayfaring men, though fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there ; but the redeemed shall walk there : and the ransomed of the Lord shall return, and come with sing-

## A Holy Life

ing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away" (Isa. xxxv. 8-10).

## Rev. F. B. Meyer's Works.

---

**The Shepherd Psalm.** Illustrated. Printed in two colors. 12mo, cloth, boxed .....\$1.25

**The Bells of Is.** Echoes from my early pastorates. With portrait. 12mo, cloth ..... .75

**Prayers for Heart and Home.** 8vo, flex. cloth, .75

**Old Testament Heroes.** 12mo, cloth, each.. 1.00

David. Jeremiah.

Joshua. Moses.

Joseph. Israel.

Abraham. Elijah.

**The Expository Series.** 12mo, cloth, each... 1.00

Christ in Isaiah. (Isaiah XL-LV.)

The Way Into the Holiest. (Hebrews.)

The Life and Light of Men. (John's Gospel.)

Tried by Fire. (First Epistle of Peter.)

**The Christian Life Series.** 18mo, cloth, each, .50

Saved and Kept. (*New.*)

Cheer for Life's Pilgrimage. (*New.*)

Through Fire and Flood.

" The Glorious Lord.

Calvary to Pentecost.

Key Words to the Inner Life.

The Future Tenses of the Blessed Life.

The Present Tenses of the Blessed Life.

The Shepherd Psalm.

Christian Living.

**A Castaway, and Other Addresses.**

**The Secret of Guidance.** Meditations.

**Light on Life's Duties.** Each, 12mo, cloth, net, .30

**The Psalms.** Notes and Readings. 18mo, cloth, .60

**Envelope Series of Booklets.** Packets Nos. 1 and 2, Each containing 12 Tracts, assorted.....net, .20

**Choice Extracts.** 24mo, paper, each, 5c.; per doz. net, 35c.; 16mo, paper ..... .15

## By Rev. Andrew Murray.



*Authorized Editions, upon which  
royalties are paid to the author.*



<b>Abide in Christ.</b>	12mo, cloth, \$1.00; 16mo, paper, <i>net</i> , 25c.; 16mo, cloth.....	\$ .50
<b>Like Christ.</b>	12mo, cloth, \$1.00; 16mo, paper, <i>net</i> , 25c.; 16mo, cloth .....	.50
<b>With Christ in the School of Prayer.</b>	12mo, cloth, \$1.00; 16mo, paper, <i>net</i> , 25c.; 16mo, cloth .....	.50
<b>Holy in Christ.</b>	12mo, cloth, \$1.00; 16mo, paper, <i>net</i> , 25c.; 16mo, cloth.....	.50
<b>The Spirit of Christ.</b>	12mo, cloth, \$1.00; 16mo, paper, <i>net</i> , 25c.; 16mo, cloth .....	.50
<b>The Children for Christ.</b>	12mo, cloth.....	1.00
<b>The Master's Indwelling; Northfield Addresses,</b> 1895.	16mo, paper, <i>net</i> , 25c.; 16mo, cloth .....	.50
<b>The New Life.</b>	Words of God for Young Disciples of Christ. 12mo, cloth.....	1.00
<b>Waiting on God.</b>	Daily Messages for a month. Long 16mo, cloth .....	.50
<b>Within; or, The Kingdom of God is Within You.</b>	16mo, cloth.....	.50
<b>The Deeper Christian Life.</b>	An Aid to Its Attainment. 18mo, cloth.....	.50
<b>Be Perfect.</b>	Message from the Father in Heaven to His Children on Earth. Meditations for a month. 18mo, cloth.....	.30
<b>Why Do You Not Believe?</b>	18mo, cloth .....	.30
<b>Let Us Draw Nigh.</b>	18mo, cloth .....	.30
<b>Humility.</b>	The Beauty of Holiness. 16mo, cloth, .....	.30
<b>Money.</b>	Thoughts for God's Stewards. 18mo, cloth.....	.25
<b>Jesus Himself.</b>	With Portrait of the Author. 18mo, cloth.....	.25
<b>Love Made Perfect.</b>	18mo, cloth.....	.25
<b>The Holiest of All.</b>	An Exposition of the Epistle to the Hebrews. 8vo, cloth, <i>net</i> .....	2.00
<b>Envelope Series of Booklets.</b>	12 tracts. Per doz., <i>net</i> , 20c.; per hundred, <i>net</i> .....	1.50







3 2044 038 398 988

## DATE DUE

~~APR 21 1998~~


DEMCO, I







**3 2044 038 398 988**

**DATE DUE**

**DEMCO,**





3 2044 038 398 988

## DATE DUE

~~APR 11 1994~~

DEMCO

